From Ma-chia Wan westward the traveler has to ascend a dangerous precipice whose steep slope is very difficult to pass. When the author reached this place, it happened to be raining. The mud path had been trampled by flocks of sheep and so it was especially slippery and dangerous. About 10,000 feet below the slope lay a deep abyss, too dangerous even to look downward. From the precipice the path pierced through an old forest. The headman-protector asked us to stay together because there was danger of being ambushed by some Lolo bandits. Even the Lolo are afraid of being attacked and robbed by Lolo robbers.

About 15 li west of Ma-chia Wan is La-li Kou, a large village of about 50 households. [11] There is one stream in the mountain valley. Households are dispersed on the slope east of the stream. This village originally belonged to the Han-Chinese. In the Lolo riots at the beginning of the Republic they killed and captured the Han-Chinese and occupied this place. Today there are still six or seven Han-Chinese families with the surnames of Liu and Ts'ai in the village, but they have surrendered themselves to the black Lolo for protection in order to survive. They are the Han-Chinese households farthest west of Lei-po county. Although these few households are under the protection of the black Lolo, they still maintain Chinese customs, wear Chinese costumes, and worship their ancestors. As for those Han-Chinese who live farther west of La-li Kou in the middle of the Liang Shan, they are all captives and slaves and considered by the Lolo as part of their property. They have to wear Lolo costumes and change to Lolo names; they have thus degenerated into Lolo ways of life.

La-li Kou is the center of the communications network of the Lolo. All the commodities imported from Lei-po are first deposited here, which serves as a storage post for traders on their way to Liang Shan. Northward the network goes through Shan-leng Kang, then on the northern route up to Huang-mao Kang. Southward it goes to Wu-pao Shan and Heh-chio along the Hsi-su Ho to reach Hsiao-wu-chi; or again toward Ch'ien-wan-kuan along the Chin-sha Chiang and back to Lei-po. Westward it goes to Wu-chia Pa and climbs Mu-kou P'o on the southern route to Liang Shan. Northwestward it passes Ma-ching-tzu on the central route up to Huang-mao Kang. So we can easily see the importance of La-li Kou for communication in this area.

It is only 10 li from La-li Kou to Ma-ching-tzu. The place is called Ma-ching-tzu from its mountain ridge which

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133 489 Huang-mao-kang. From Ngo-pien one travels south through Ti-tzu-yai, Ssu-li-p'ing and Wan-shih-p'ing to Wa-hai, the entire route being through forests. From Wa-hai one goes southward into the central part of the Ta-liang Shan. Wa-hai, thus, is the focal point of communications.

About 60-70 miles south of Wa-hai is Niu-niu-pa in the central part of the Ta-liang Shan. This is situated where the Yi-ch'e Ho converges with the Lien-cha-nao Ho to form the Mei-ku Ho. It is a level platform of land surrounded by rivers on three sides. Traveling eastward from Niu-niu-pa, one may reach Lei-po Hsien city. Westward from here takes one to Yueh-sui Hsien city. Southwestward takes one to Chao-chio. This, then, is the heart of Liang Shan communications. Because of its strategic situation, it is necessary to occupy this in any military operation in the Ta-liang Shan.

579 In 1909 the British explorer, Donald Brooke accompanied by some ten persons left Chien-ch'ang (Hsi-ch'ang) to explore the Liang Shan. When he traveled through Lien-cha-nao, he was slain by Lolos who made slaves of his entourage. This created a serious international incident. The Ssu-ch'uan Viceroy, Chao-erh-feng, ordered the three garrison detachments at Chien-ch'ang, Ngo-pien, and Ma-pien to attack the Liang Shan and to converge by several routes upon Niu-niu-pa. What actually occurred, however, was that the troops took hostages to guide them, and made compromises en route. They reached the Lien-cha-nao River, burnt a few Lolo houses and killed several tribesmen. The returning troops encamped long at Chiao-chio where they constructed city walls and established the Hsien town of Chao-chio.

491 721 Chao-erh-feng planned some fundamental measures to control the Lolo, including the construction of a through road between Lei-po and Hsi-ch'ang. Up to the present this has not been accomplished, however. The Hsi-ch'ang sector was finished as far as Chao-chio city and beyond to Yeh-lu-na-ta. The Lei-po sector has only reached the vicinity of Shan-leng-kang, because the Lolo went on the warpath and stopped the road construction. Subsequently, the earthworks of the road were cut up by the tribesmen.

721 After the Republic came into being, the Lolos began uprisings. In 1919 they seized Chao-chio town, slaughtering and looting and laying it waste. Until 1944 it still